THE

ORDEAL.

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REVIEW.

Truth is always truth, and reason is always reason; these have an intrinsick and unalterable value, and constitute that intellectual gold which defies destruction; but gold may be so concealed in baser matter, that only a chemist can recover it; sense may be so hidden in unrefined and plebeian words, that none but philosophers can distinguish it; and both may be so buried in impurities, as not to pay the cost of their extraction.

Johnson, *Life of Cowley.*

THE AMERICAN REGISTER, *or General Repository of History, Politicks, and Science. Part I. for* 1808. *Vol.* 3. *Published by C. and A. Conrad, Philadelphia.*

THOSE productions, which, in the most remarkable degree, abridge the labours of the politician and facilitate the increase of national information, are such compilations of authentick documents, narrations of important events, and descriptions of the causes by which they were produced, as result from the most patient industry, discerning knowledge, and candid investigation. These are indispensible qualifications for every historical writer; but more particularly are they to be requirquired, when the actions to be related, and the motives to be traced, yet retain the hues of political asperity and party feelings, which invariably tinge the most honest contemporary representations.

The American Register, as it proposes to relate the history of the present times with accuracy and faithfulness, might become a highly interesting work, even to the spectators of the events to which they refer, and to the future historian himself, provided its character in those particulars could be fully and satisfactorily established. Such a pure Chronicle of events, would serve as a guide-post to conduct the general historian with safety through the complicated cross-paths, by which party spirit has intersected the direct road of foreign and domestick policy which ought to be followed by the United States. We consider, in opposition to general opinion, that the histories of events which transpired ages before the narrations were composed, are naturally more remarkable for their dignity than their truth, unless the historian possess the inestimable advantage of such guides, as a true contempora-

neous chronicle must afford. The dignity of his history will often require the exclusion of inferiour circumstances, which had been magnified into importance through the medium of party; but it requires more than human perspicuity to penetrate the obstacles which time and prejudice have contributed to interpose, to intercept the sight of the historian and prevent him from discerning the true complexion of any particular government. We estimate the work under review very highly, as it may be made to contribute to the future fame of this country when it shall really be distinguished by eminent men, and when its administration shall be actuated by such a liberal and energetick system of policy, as to inspire in the breast of its citizens, when the name of America shall be mentioned, a glow of patriotism and ardour; instead of exciting, as at the present time, the suffusion of shame, from an acute sense of national disgrace.

'The American Register,' was begun in 1807, and three semi-annual volumes have already been published. The third volume we have thought proper to notice at this time, because it undertakes the discussion of topicks of more than ordinary interest at this moment; and because we are afraid there are some dangerous conclusions to which a too implicit reliance on the integrity of the 'annals,' may possibly lead. But before we enter into the examination of these points, we will give a brief outline of the contents of the whole work, the historical part of which only comes within our intention to investigate. It is a comely volume of nearly six hundred large octavo pages. The 'Annals of Europe and America' make the first general head, and occupy about one hundred pages with the history of American events; this we are happy to observe, because we wish our writers to leave the task of European history to those whose immediate connection and affinity to the scene of events, render them more capable of attaining the necessary knowledge for the accomplishment of an end of such vast magnitude and importance.

Then follows '*An abstract of the publick acts passed in the second session of the tenth congress of the United States.*' 'A journal of a voyage between China and the North-Western Coast of America,' then ensues. 'American and Foreign State Papers, which immediately succeed, make up three hundred pages of the volume, and the rest consists of an 'American Register of Deaths,' and a few pages of original and selected 'Poetry.' Thus it appears that the work is chiefly political; and according as its character for impartiality may be determined, it should rise in the estimation of the publick. The principal national topicks included in the 'Annals,' are the history of the attack on the Chesapeak; the discussions of the American and British governments, on the right of search, which was one consequence of that unfortunate affair; the mission of Mr. Rose, and the causes and consequences of the Embargo. The first chapter commences with an

account of the inconveniencies experienced by the United States from the former practice of the British, in placing squadrons before the mouths of our harbours, and examining all vessels which might come in their way. In which the author points out pretty fairly the reasons which induced the British to pursue the practice, as arising 'not only from the desire of restraining the commerce with France, but from the supply of provisions of which these ships in their cruises continually stand in need, and especially from the circumstance of French ships occasionally taking refuge in American harbours.' Some remarks which drop occasionally from him in the course of this chapter, we should be disposed to contest if they were not of inferiour importance compared with some of the topicks which we shall hereafter be obliged to discuss. Thus he speaks of 'the *rights* of a warring nation over neutrals' being all of them '*unjust*.' Does the author mean to assert that the right of search for *contraband* is unjust? Is the right of enforcing a blockade unjust? If so, the neutral would be authorised to supply one belligerent with arms and ammunition, to the detriment of another, even in a blockaded port; to say nothing of the apparent incongruity of terms, in the expression an '*unjust* right.' Again, 'the neutral is thus continually reminded that he is helpless and powerless.' Is a neutral of necessity helpless and powerless? with respect to us the observation is correct, but it does not follow that if we had a formidable navy we should contine so; or that any other neutral nations should be so considered.

The author mentions the case of the Leander and Whitby's trial, in terms singularly strong; and thus impeaches the impartiality of the British court martial. 'It is hardly necessary to add that captain Whitby was acquitted, nor is it easy to conceive that this particular charge could meet with any other fate, either from the passions or the justice of the court before which he was brought.' If the justice of an English court, composed of officers whose honours are pledged for the performance of their duty is to be questioned, 'because the case might apply to all the judges as well as the offender,' so a court established on a breach of discipline, or to examine any indecorous conduct of an individual, might be vilified with equal propriety. Yet nothing is more frequent than condemnation for such offences, under such jurisdictions.

The second chapter relates to the deplorable affair of the Chesapeak and Leopard, which the author commences by the following singularly original remark. 'As long as mankind are endowed with the same passions, there never will occur a quarrel between individuals or nations, in which either party is wholly blameless.' We cannot stop to question much at length, the truth of the assertion, but we state it merely to show, that the author attaches faults both to the Americans and English, in the circumstances connected with that catastrophe.

We are willing to admit this, though we cannot so readily agree to the reasonings of our author on the subject, nor to the causes to which he ascribes the melancholy occurrence. He observes, 'the transaction which took place at that time, originated in the desertion of certain seamen from the British ship Melampus.' [Chap. II. p. 12.] And then he proceeds to inform us of the circumstances attending that desertion, the enlistment of the seamen on board the Chesapeak, and the demand made of them by the British consul at Norfolk. The enquiry which it is said the American government instituted upon the citizenship of the seamen is enlarged upon, and the probabilities respecting their unsupported assertions in relation to their nativity are weighed and compared, as well as the propriety of the conduct of the administration in ultimately refusing to deliver them up. Assuming the desertion from the Melampus to be the sole cause of Admiral Berkley's proclamation which was evidently the immediate cause of the attack on the Chesapeak, the author, we think, will find it difficult to discover authority sufficient to maintain his assertion. As he has not conceived it necessary to cite the authorities on which his declaration is founded, and whilst we have official documents before us which speak a diffierent language, we hope to be excused, if we do not suffer the unsupported account of this writer to supercede the evidence of Berkley's proclamation. So far was 'the desertion from the Melampus,' from being the 'origin' of the transaction, that the proclamation, whilst it enumerates six vessels, deserters from which are assigned as reasons for the claim of search, the Melampus is not once mentioned. The vessels particularized were the Bellisle, Bellona, Triumph, Chichester, Halifax, and Zenobia (Cutter). In an historical narrative, where the most scrupulous correctness and fidelity are fairly to be claimed, such deviation from the principal official document in the case, ought certainly to have been supported by countervailing testimony. How far the American government were authorised to refuse to deliver the deserters from the Melampus, is nugatory, since the question at issue between Berkley and Barron, was not respecting those men, but many others; more particularly, five deserters from the Halifax, who first rose upon their officer, and afterwards insulted their commander in the streets of Norfolk. It is clear from the fact that Capt. *Humphreys* exceeded his instructions in taking men from the Chesapeak, who were not included in them, and therefore should it be settled by his punishment; but it cannot be admitted that the transaction originated in the desertions from the Melampus, when they seem to have been purposely omitted by Berkley in his proclamation. The evident attempt of this writer to screen the administration, in his relation of the facts in this manner, is preposterously absurd; they were unquestionably wrong in suffering British seamen to be enlisted on board their ships of war, but they were clearly right in refusing to suffer the search to be made. Jenkin Ratford was the only man on board the Chesapeak, who came

within the compass of Capt. Humphrey's instructions, and he had entered by another name, (Wilson) which circumstance might have been unknown by Commodore Barron, and he is not obliged to resort to the necessity 'of justifying his denial by the disputed meaning of the word deserter.' The American government therefore, might be more fully vindicated from the charge of prevarication and falsehood, under a true statement of facts, than by arrogant assumptions which do not contain sufficient colour of truth to confer on them the appearance of plausibility.

The account of the action next engages the attention of our author, in several particulars of which we discover some of those smaller lapses of correctness and deviations from authority of which we have before had occasion, and certainly have a right to complain, in this historical narration. Thus, the ensuing account directly contradicts the letter of Capt. Humphreys in regard to the time the action continued. 'Before these orders could be executed the Leopard commenced a heavy fire. This fire unfortunately was very destructive. In about *thirty* minutes, the hull, rigging and spars were greatly damaged,' &c. (page 17). Capt. Humphreys does not allow the firing to have continued so long; he says with great precision 'at the expiration of *ten* minutes from the first shot being fired, the pendant and ensign of the Chesapeak were lowered.'* Our author does not expressly mention a circumstance which we consider to have been important, but leaves it to his reader's imagination, the formal offer of surrender, and the striking the American flag on board the Chesapeak. Future readers would not be able to discover these facts from any expression in the 'Annals.'

In chapter III. the author proceeds to relate the astonishing effects of this melancholy event, which extinguished the fire of party asperity, caused every one to sigh for the indignity we had sustained, and produced unavailing attempts among some part of the people to heal the wound the national honour had received by the ill-directed revenge of exasperated animosity. The destruction of two hundred casks of water, the raising of the militia in the vicinity of Norfolk, were the principal warlike incidents which occurred. The author then touches upon the court of enquiry instituted upon the conduct of Commodore Barron, and afterwards complains of the decision of the court martial in punishing him for a mere 'errour of judgment,' which the author considers very humanely to have been of 'such a kind, and in such circumstances' as to be 'the most venial in itself, but most harmless in its consequences, that can be easily imagined.' Its 'kind' is best known to Capt. Barron himself; 'the consequences' have only been to imbue the national character with a stain of disgrace so indelible, that neither time nor repentant tears will ever be able to eradicate it.

[*To be continued.*]

* Letter to John Erskine Douglas, Esq. captain of his majesty's ship Bellona.

REMARKS

On a Sermon delivered at King's Chapel, Boston, 1st January, 1809.

By Samuel Carey.

(Concluded from page 217.)

Page 16. Our 'author' says, 'He ought not to satisfy himself with 'discussions of general topicks, with dispensing general censure or 'praise, but he should honestly represent to his people the consequen-'ces of particular sins.' Pray ought a minister to 'dispense' particular 'censure or praise?' If the consequences of all sins are the same, why talk about 'the consequences of particular sins?' He proceeds, 'It is one very important part of his duty to reprove voluntary faults,' &c. Pray what is to be done respecting 'involuntary errours,' as Mr. Madison expresses himself in his inaugural address? 'The author' adds, 'It is a duty to disclose the *real* motives of bad actions.' Is not this requiring more than any human being was ever able to perform? He talks of displaying 'the extreme deceitfulness of the human heart.' How will this gentleman and his colleague agree upon this expression? He proceeds, 'this may and ought *always* to be done with *gentleness*.' In page 12 he says, 'some persons should be answered in a style of 'general invective and contempt.' He adds, 'It is *certainly* a most un-'welcome employment, but it ought not to excite enmity.' Many people think it an agreeable 'employment,' and believe that it excites no more 'enmity' than many other employments, but upon the whole rather less. He then speaks about 'concealing necessary truth,' as if any body expected unnecessary 'truth' from these gentlemen. He concludes the paragraph, by saying, 'We must not see them loitering 'negligently upon the edge of a precipice, without telling them plain-'ly that death is before them.' The effect of this metaphor is entirely destroyed by the tameness of its termination. Death is before us all, whether upon the edge of a precipice or not. This mode of writing, is somewhat in the style of the following lines:

> His eyeballs burn, he wounds the smoking plain,
> And knots of scarlet ribbon deck his mane. Mart. Scrib.

In the last line of this page, he says, 'A faithful minister must govern 'himself.' Is this duty peculiar to 'a faithful minister?'

Page 17. He says, 'He must exhibit himself a *living* example,' &c. a *dead* 'example' will not answer the purpose; nor could he indeed in this case 'exhibit himself.' In the next paragraph he says, 'the first 'care of a christian minister should be to enlighten his *conscience*.' He probably means his *understanding*. Perhaps, however, the word was adopted on account of the beauty of repetition, as it occurs again within three lines. He here varies his language very prettily, by a frequent change of person, 'Let *him*,' and 'Let *us*.' This entertaining variety

of person, is indeed spread through the whole sermon. The two concluding sentences of this page, cannot boast much elegance of composition. They are somewhat in the style of a petulant school-boy, 'what if we are,' and 'what if it should,' &c.

Page 18. The sentence at the top, seems by the repetition of the word 'general,' to contain a military idea, especially as it is preceded by the word 'storm.' This idea is contained in a subsequent sentence, as, 'We are protected by a shield,' by 'a fortress,' and by 'a power.' Then changing the person, 'He is an ambassadour.' Our 'author' *gently* hints to this ambassadour, that he need not do what it is utterly impossible he should do, if he be the ambassadour he pretends; (i. e.) 'of a meek and lowly master.' 'He need not do this in a tone of 'fierce defiance, or in a spirit of bitter animosity, or in the language of 'a common brawler.' If these insinuations be intended against other persons, he condemns himself in page 15. For such language must be considered as an attack upon their 'reputation and influence.' If we suppose these expressions to afford an exposition of his own character, then has our author long lessons indeed to learn, of 'humility,' of 'gentleness,' of 'patience,' and 'forgiveness,' before he can be fit 'to teach others by his example.' Although indulging in a 'style of general invective and contempt,' may be considered as closely allied to the conduct described in this page, (18) yet the ambassadour of Jesus Christ certainly required no such caution. In the next paragraph he says, 'a christian must act his principles.' Can 'principles' be acted? They may be acted upon. Our 'author' proceeds, 'We are not to content ourselves with professions of benevolence,' &c. If we are conscientious, we cannot thus content ourselves. Perhaps he intended to say, we must not expect that others will be contented with our 'professions of benevolence.' This supposition is corroborated in page 19, by the beginning of the adjoining sentence, 'It is expected of us also.' He then speaks of 'throwing some flowers and 'some cheerfulness into the path of misery.' This mixture of metaphor and reality accompanied by the repetition of the word some, is indeed very entertaining; as if he had said, I will throw *a little* of each, but I will take care not to block up your path with one, nor overwhelm you with the other. After amusing himself with a triple repetition of the word 'sometimes' and a little expletive verbosity, he says, 'a min-'ister may be called to hear the last groans of a wretch whose con-'science has now told him for the first time that he has lived in vain. 'Then it may be in his power to save a soul from everlasting death.' Can a 'minister' save the soul of 'a wretch who has lived in vain, and 'is groaning for the last time?' Do even our Roman Catholick brethren pretend to as much as this?

Page 26. 'The author' says 'our master may suddenly appear be-'fore us.' This is a new idea. Perhaps the gentleman intended to

say, *We may be suddenly called to appear before our master,*' &c. In the next paragraph, he says, 'the employments of the pastoral office, are 'such as may give delight to the purest and greatest minds.' He seems to forget that in page 16, he said of the business of a minister, 'It is *certainly* a most unwelcome employment.' The expressions 'purest and greatest' are probably allusive to himself, as in the next sentence he says of the 'employments, they place us above the pow-'er of the world, above the fear of death.' Here is another new idea. To start two original ideas in one page must be admitted as evidence of genius. With the utmost respect, however, for the clerical profession generally, some persons are heretical enough to believe, that its 'members are neither above the power of the world, nor the fear of death.'

Page 21. The preceding page was remarkable for invention, this excels in another embellishment. The gentleman appears here in a very *knowing* character. In thirteen lines, the expression, 'I know,' is repeated five times, and the consequential, 'I appear,' eleven times. This exhilarating pronoun, 'I,' acquires here the ascendency over 'He' and 'We,' and maintains it to the end of the sermon. Our 'author' says, 'I know the blasting influence of the temptations of the world. I tremble when I remember the weakness of human nature.' In the preceding page, he boasts of being 'above the power of the world.' The last sentence on this page is constructed in our 'author's' usually lucid manner; the last six words, however, appear to be entirely expletive, and not strictly grammatical, as the indicative mode is used instead of the subjunctive.

Page 22. Our 'author' says, 'I hold it a crime to pledge myself 'to defend the dogmas of any *human* theological system.' Are there any other than 'human' theological systems? 'I will be the slave of 'no man's creed.' Perhaps the young gentleman intends to form a creed for himself, for it cannot be supposed that he will remain without one. It is to be hoped he will oblige the publick with it, as soon as he thinks it complete. He proceeds, 'because among all that endless va-'riety of *opinions*, which have rent the church asunder, there is not one 'which is supported by better *authority* than some *human* teacher.' Pray what other 'authority' than 'human' does he expect to find for opinions? In the next sentence the gentleman has deigned to state a part of his creed, which is indeed truly liberal and ingenious. 'I be-'lieve,' says he, 'that every christian has a right to reject what he '*proves* to be absurd!'

Page 23. Beginning at the bottom of the preceding page, he says, 'I acknowledge myself unqualified to decide peremptorily on ques-'tions, which my aged and learned brethren in the ministry, after 'spending their whole lives in attempting to solve, have pronounc-'ed inexplicable.' Most marvellous sense and modesty! Really, he

carries his diffidence and condescension to an extraordinary length! He proceeds, 'I may have advanced a little way from the shore, upon 'the sea of knowledge,' &c. From what shore? The shore of ignorance? Whenever the gentleman ventures on a '*trip*,' he should take his partner to steer his skiff, and never go out of the reach of assistance alone.

Page 24. His former fancy for repetition now returns, and in a little more than two lines, he repeats the word, '*new*,' five times. This inclination must be irresistible, for he is here under the influence of 'peculiar solemnity.' He speaks just below of 'an eye fixed *in* heaven.' He means *on* heaven. This, however, with many other inaccuracies of minor importance, may be the fault of the typographer. There appears in the sermon a supercilious disposition, and dogmatical manner, not very becoming in an ambassadour of 'a meek and lowly master.' It is to be hoped that time will correct this gentleman's egotising inclination, and that a careful perusal of Lindley Murray's grammar will improve his mode of writing. It would be fortunate, if he, as well as some others, would recollect an observation ascribed to a clergyman of Boston, that '*it is dangerous for any man to print a sermon before he 'is forty years of age.*' Sincere good wishes for the welfare and usefulness of 'the author,' accompany these observations, which it is hoped will not appear more severe than the various occasions of them justify. It only remains to say, that in the admirable charge, which, unfortunately for this sermon, is annexed to it, there appears only one oversight, if such it may be called. At page 12, the fifth line from the bottom, the word *for* might perhaps be advantageously substituted, for the word, '*but*.' It is almost impossible to say too much in praise of this charge.

Cambridge, April 5, 1809.

N. B. It is to be hoped, that the sagacious reader will perceive, that these observations are imbued with the spirit of the sermon which produced them. Its character appears to be somewhat similar to Gratiano's reason, 'two grains of wheat in a bushel, of chaff.'

LETTERS FROM BOSTON.

No. III.

BOSTON, September 19, 1808.

To — —,

THE natural prospects around this city are highly delightful. If you ride into the country and enjoy the reality of what in the town only delights you at a distance, you are never disappointed; the scenery constantly varies its appearance as you proceed, and always adds the charm of vivacity and beauty to that of perpetual novelty. Whether

you view the city from the country or the country from the city, the magick of the scene enchains your imagination with irresistible power. The Bostonians are remarkably fond of conducting strangers through their city; as they often imagine it adds to their consequence among their fellow citizens, who are the most curious people in the universe; and in their investigation of a man's respectability, the *place at which he lodges*, and the persons to whom he may accidentally bring letters of introduction, are of infinitely more amount than his learning, abilities, or general manners. This peculiarity, however, from whatever cause it arises, is eminently agreeable to a visitor; I owe to it many a pleasant hour, which but for it, would have been spent in solitary retirement. Mr. Gadfly who seems wonderfully fond of shewing himself in publick, can derive no greater pleasure than in accompanying me to all places eminent either for publick resort, beauty of appearance, or any other distinction. He knows every body, and every thing which transpires, and in our rambles, he entertains me with the characters of almost all the passengers we meet. I will give you some of his characteristick delineations occasionally, as my recollection may furnish me with materials; for I assure you they are often given with liveliness, and expressed by much finer touches than could be expected from so superficial an observer of men and manners. There is no depth, no elegance, no refinement of observation about him, but his sketches are given with grimaces so ridiculously absurd, and language so singularly constructed, that it is almost impossible to resist laughing at his folly, whilst you condemn your judgment that can suffer you to be pleased with any thing he utters.

Irregularity is a peculiarity of Boston, which distinguishes it from all the cities I ever saw; it is situated on a peninsula, in itself very uneven, and is intersected by streets, lanes, and alleys, in all directions, of all widths, and hardly one of them straight. The streets are some of them with and some without pavement; the side walks are part of them covered with flag-stones and brick, part of them only with gravel, and part of them with round paving stones. The same irregularity is to be observed in their buildings; every one builds to please his fancy, so that at every corner you turn you discover a new whim. Of consequence there is a most agreeable disregard of all rules of proportion and architecture, in some edifices, whilst others are eminently elegant and built in the finest possible taste. The general effect of this freakishness is pleasing enough. One man builds his house upon the top of a very high hill, in order, like the spirit Asmodeo, to oversee the rest of the town, whilst the hill, daily deserting him, makes the building tremble at the foundation; another erects his dwelling so high, that not having sufficient base to sustain the elevation, a whole side of his house has fallen through his neighbour's roof. Some choose their parlours in the air, others on the ground floor; the en-

trances of some houses are so concealed that you cannot find them without difficulty; others are directly upon the street; some buildings present one end only to view, some are placed at a great distance from the street, with gardens in front; in short it is impossible, I believe, to imagine a design for a dwelling house, which has not some precedent in Boston. The publick edifices in general do not evince the elegance and taste, which are displayed in many of the dwelling houses. I shall take occasion to describe the most remarkable, when I have sufficient leisure to examine them with attention.

Beacon Hill is an eminence, which commands a delightful prospect of the harbour of Boston and the surrounding country. There is a miserable column of brick placed upon the summit of this hill which the inhabitants ridiculously dignify with the name of monument. It contains four inscriptions round its base, intended I presume to revive the patriotism of those Americans who happen to read them, by allusions to the surrounding scenery: but which, from the contemptible structure on which they are engraven, and as they speak very little in favour of the patriotism or munificence of those who caused it to be erected, do not seem well calculated to produce the contemplated effect. If it be a monument of any thing, it is of disgrace to the city, in suffering so miserable a memorial to stand, of the glorious achievements of their councils and their arms. The economy of the government seems to pervade all classes of the people, in regard to national objects; but in great dinners and feasts of every description, I am told, they are eminently distinguished. They eat into a great man's favour, and drink their political enemies into destruction. The money they profusely and lavishly expend for such temporary objects might be collected and applied to the institution of some permanent national establishment, which, whilst it would leave honourable testimony of the true patriotism which originated it, would effect the necessary purposes of party, in a manner much more dignified and equally successful.

Yours, C. S.

POETRY.

THALABA.

WE have often had occasion to notice the pretensions of Mr. Southey, as a poet. In endeavouring to establish a new system of versification and sentiment, derived partly from German and French models, and partly from his own imagination, he has been the ridicule of many writers, who, if he had contented himself with a more unostentatious display of his acknowledged talents, would have been ready to have awarded to him the panegyricks which many of his writings deserve.

The poem of Thalaba, which seems to have many admirers in this country, was the first systematick attempt to innovate upon the established institution of English verse, and among all men of taste has entirely failed. It certainly has had very little effect in producing imitators. It may be somewhat entertaining to our readers to peruse the following remarks upon the versification of Thalaba.

'The first thing that strikes the reader of Thalaba, is the singular structure of the versification, which is a jumble of all the measures that are known in English poetry, (and a few more) without rhyme, and without any sort of regularity in their arrangement. Blank odes have been known in this country about as long as English sapphicks and dactylicks; and both have been considered, we believe, as a species of monsters, or exoticks, that were not very likely to propagate, or thrive, in so unpropitious a climate. Mr. Southey, however, has made a vigorous effort for their naturalization, and generously endangered his own reputation in their behalf. The melancholy fate of his English sapphicks we believe is but too generally known; and we can scarcely predict a more favourable issue to the present experiment. Every combination of different measures is apt to perplex and disturb the reader who is not familiar with it; and we are never reconciled to a stanza of a new structure, till we have accustomed our ear to it by two or three repetitions. This is the case even where we have the assistance of rhyme to direct us in our search after regularity, and where the definite form and appearance of a stanza assures us that regularity is to be found. Where both of these are wanting, it may be imagined that our condition will be still more deplorable; and a compassionate author might even excuse us, if we were unable to distinguish this kind of verse from prose. In reading verse in general, we are guided to the discovery of its melody, by a sort of preconception of its cadence and compass; without which, it might often fail to be suggested by the mere articulation of the syllables.

'The author, however, entertains a different opinion of it. So far from apprehending that it may cost his readers some trouble to convince themselves that the greater part of the book is not mere prose written out into the form of verse, he is persuaded that its melody is more obvious and perceptible than that of our vulgar measures. 'One advantage,' says Mr. Southey, 'this metre *assuredly* possesses; the dullest reader cannot distort it into discord: he may read it with a *prose mouth*, but its flow and fall will still be perceptible.' We are afraid there are duller readers in the world than Mr. Southey is aware of. We recommend the following passages for experiment.'

'The Day of the Trial will come,
'When I shall understand how profitable
'It is to suffer now.'

'Hodeirah groaned and closed his eyes,
'As if in the night and the blindness of death
'He would have hid himself.'

'Blessed art thou, young man,
'Blessed art thou, O Aswad, for the deed!
'In the day of visitation,
'In the fearful hour of judgment,
'God will remember thee!"

'It is the hour of prayer—
'My children, let us purify ourselves,
'And praise the Lord our God!'
The boy the water brought;
After the law they purified themselves,
And bent their faces to the earth in prayer.

'Azure and yellow, like the beautiful fields
'Of England, when amid the growing grass
'The blue-bell bends, the golden king-cup shines,
'In the merry month of May!'

'But Thalaba took not the draught,
'For rightly he knew had the Prophet forbidden
'That beverage the mother of sins.'

'The blinded multitude
Adored the Sorcerer,
And bent the knee before him,
And shouted out his praise.
'Mighty art thou, the Bestower of joy,
The Lord of Paradise!'

'Dizzy with the deafening strokes,
In blind and interrupted course,
Poor beaft, he struggles on;
And now the dogs are nigh!
How his heart pants! you see
The panting of his heart;
And tears like human tears
Roll down along the big veins——'

——————'they perish all,
All in that dreadful hour: but I was saved,
To remember and revenge.'

'Like the flowing of a summer-gale, he felt
Its ineffectual force;
His countenance was not changed,
Nor a hair of his head was singed.'

'Aye! look and triumph!' he exclaimed,
'This is the justice of thy God!
'A righteous God is he, to let
'His vengeance fall upon the innocent head!
'Curse thee, curse thee, Thalaba!'

'With what a thirst of joy
He should breathe in the open gales of heaven!'

'Vain are all spells! the Destroyer
'Treads the Domdaniel floor.'
'Thou hast done well, my Servant!
'Ask and receive thy reward!'

Mr. Southey must excuse us for doubting, whether even a *poet's mouth* could turn these passages into good verse; and we are afraid, the greater part of his readers will participate in our scepticism

ADVERSARIA.

THE ELECTIONS

IN this state and New-Hampshire will be of incalculable importance to the prosperity of the union. The fire of patriotism had subsided, but was not extinguished; it has been kindled anew and we firmly hope our counsellors at Washington will be guided by its light into the paths of integrity and wisdom. As the desertion of the federal policy has been the principal cause of all our difficulties with foreign nations, we have a strong expectation that a re-adoption of similar sentiments would now produce effects as beneficial, as those of democracy have been disastrous.

The success of the election of Governour and Senators should incite us to new exertions in the choice of *Representatives*, in order to secure a triumph. The struggle may be arduous; but if our resources are again exerted, the victory is certain.

GRATITUDE OF STATES.

'GRATITUDE is doubtless due from the obliged to those who oblige them, as long as they do not pretend to measure or force their

own reward, nor to use the others ill upon the pure merit of having used them well. There is such a thing as cancelling an obligation in publick as well as in private life. A state may sometimes overpay a benefactor; but scarce any subject can do more for a state than he owes it. The people lose much more by their generosity to their benefactors, than their benefactors lose by the ingratitude or stinginess of the people, whose fault is almost always on the other side. But suppose it had happened sometimes (which has rarely happened) that a worthy man should not meet a proper reward from his countrymen, for publick services done them; it is still better that he has too little or even none, than too much, and a worthy man will never seek revenge upon his country for a mistake in his merit.' CATO'S LETTERS.

THEOLOGICAL CREEDS.

'THERE are few "THEOLOGICAL SYSTEMS" in the world (legal establishments excepted) but contain almost as many falsehoods as words, and as much nonsense as matter. Give the corrupt priests but some odd, unintelligible and ill-favoured words, suppose *hic hæc*, *trim tram*, *bow wow*, *fee fa fum*, or any other sound that is utterly devoid of any rational meaning, they shall instantly find profound mystery in it, and fetch substantial advantages out of it. Nay when they are got in full possession of the said word, you are damned if you deny it to be sense, and damned if you endeavour to make sense of it.'

ENTHUSIASM.

'RELIGIOUS enthusiasm is a flaming conceit that we have great personal interest with the Deity, and that the Deity is eminently employed about us, or in us; that he warms and solaces our hearts, guides our understandings and our steps, determines our will, and sets us far above those who have less pride and more sense than ourselves. The enthusiast heats his own head by extravagant imaginations, then makes the all-wise spirit of God to be the author of his hot head; and working up all his brains into the clouds, despises and hates all that are below, and if he can kills them, unless they submit to be as mad as himself; for, because he takes his own frenzy for inspiration, you must be guided by his frenzy; and if you are not, you are a rebel to God, and 'tis ten to one but he has a call to put you to death.

'I have but a bad opinion of that devotion which is raised by a crazed head, and can be improved by a dram, and a hot sun, or the assistance of wine, or can be lessened by cold weather, or by letting of blood. It is great madness mixed with presumption to pretend to have the Spirit of God, unless we can show it by doing works which only God's Spirit can do; that spirit which can do all things but foolish

things. Enthusiasm is doubtless a fever in the head, and like other fevers, is spreading and infectious; and all the zeal of the enthusiast is only an ambition to propagate his fever.

'Almighty God, has given us reason to distinguish truth from falsehood, imposture from revelation, delusion from inspiration; and when we quit that light, we must wander through endless mazes and dark labyrinths, and ramble wherever fancy, imagination,or fraud leads us.

'The great Island of *Madagascar* is divided into two great parts and parties, who are at fierce strife and everlasting war about a sanctified elephant's tooth, which both own to have come down from heaven, and both pretend to have it; and I am not sure whether it has not worked miracles on both sides: but as neither side will allow the other to have it, they hate one another as much as they love and hate the said tooth. *Great is the Elephant of* Madagascar, *and the Tusk which fell down from* Jupiter!

RECENT PUBLICATIONS.

9. An Index of the Chapters and Dates of the Laws of Massachusetts. Boston, Munroe, Francis & Parker.

10. The Jewish Polity completely overturned; and the sceptre reserved for Jesus Christ. A Discourse delivered at Newburyport, Lord's-day evening, Jan. 29, 1809. By John Hubbard Church, pastor of the church in Pelham, New Hampshire. Newburyport, Thomas & Whipple. Affectation of sanctity is a blotch upon the face of piety.

11. A Sermon, delivered at Dorchester, Dec. 7, 1808, at the Ordination of the Rev. John Codman to the pastoral care of the Second Church of Christ in Dorchester. By W. E. Channing, Pastor of the Church in Federal-Street, Boston. Boston, J. Belcher. Apples of gold in pictures of silver.

12. A Discourse delivered at Plymouth, Dec. 22, 1808, at the anniversary commemoration of the landing of our ancestors at that place. By Thaddeus Mason Harris, A. M. Member of the Historical Society of Massachusetts. Boston. J. Belcher. 8vo. In this excellent tract, the manners of our ancestors are happily displayed, and their treatment of the aborigines finds a better apology than is commonly made. So accurate a writer as Mr. H. however, should know better than to use *conduct*, p. 20, as a neuter verb. The extract from elder Cushman's sermon, which shows the manner in which the fathers *carried themselves towards the natives*, should have corrected this errour.